THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. xxii, 14.

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MY FIRST MISSION.

BY PRESIDENT GEORGE Q. CANNON.

CHAPTER I.

TIMIDITY WHEN ATTEMPTING TO SPEAK IN PUBLIC — DETERMINATION TO PERSEVERE, RELYING UPON GOD—ASSURING MANIFESTATION OF THE PRESENCE OF THE SPIRIT OF GOD.

The writer will probably never forget his first attempts at speaking in public. While yet a youth he was ordained one of the Seventy Elders. The quorum of which he became a member was organized the day he was ordained, and he was chosen to be its clerk. At the meetings of the quorum it was the custom of those of the Presidents who were present to make a few remarks, and then the members were called upon to speak. On such occasions he would get so nervous that he would have to stop writing some time before it came his turn to speak; and then, when he did get up, he scarcely knew what he said, his fright was so great. He constantly suffered from this feeling of fear whenever he attempted to speak at quorum meetings, or testimony meetings, and, in fact, for some time after starting on a preaching mission. There was one resolve that he made in the beginning, which he always kept, and which he desires to impress upon every boy and girl in Zion. He made up his mind that, whenever called upon, he would, with the help of the Lord, always ask a blessing, or pray, or speak, and not try to excuse himself. No matter how many have been present, nor how awkward and frightened he has felt, he has always done what was requested of him. But how many times he has seen young men and women decline to speak and to pray when called upon! He has both pitied and felt ashamed for them. Such persons acquire a habit of *balking*, and *balky* men and women are as bad in their places as balky horses are in theirs.

Many persons think that because they are bashful, and are not in the habit of asking a blessing or praying aloud that, therefore, they can excuse themselves when called upon to do so. But right-feeling people admire boys and girls, young men and young women, who have the courage and good manners to comply with a request of this kind, even if they should make awkward blunders, far more than they would if they refused to do so. What is called bashfulness is frequently nothing more than pride. Those who are troubled with it are

generally anxious to appear to advantage; they desire the approbation of their fellows; and the fear that they will say or do something that will not come up to the standard, oppresses them and makes them nervous.

The first time the writer was called upon to speak to a mixed congregation of Saints and inquirers, he was in the company of nine Elders. There were only two or three of them who had ever spoken in public; but as he was the youngest of the party, and felt that he was but a boy, he thought they would all be called upon before him. To his surprise, however, the Elder who was presiding called first upon him. True to his resolve, he arose and commenced. For two or three, or probably five minutes, he did pretty well. Then he got confused, his ideas were in a jumble, and he forgot all he ever knew. If the bottom had dropped out of his memory, it could not have been worse. He sat down, feeling a little ashamed, but not discouraged. He was on a mission, and he was determined not to back down and fail. But it is very mortifying to get up to speak and then break down.

After this he took a three weeks' voyage to the country to which he was appointed on a mission. After landing he attended a public meeting of strangers who had never heard the Gospel. It was held in a Seamen's Bethel, the minister having kindly offered it to the Elders for their meeting. One of the Elders spoke on the first principles; the writer followed him and bore testimony and made some other remarks. He was much frightened and embarrassed, but he spoke at greater length than he did before.

After this, circumstances required him to go out among the people alone. In that country, where they had no bells to ring, they called the people together by blowing a conch shell. When skilfully blown, one of these can be heard at a long distance. As the hour approached for meeting, it was customary to commence blowing the shell, and then our young missionary would be seized with trembling. The feeling of dread was terrible. He had been in places of peril where life was in danger, but he never felt as he did about preaching. He was alone and a stranger, and among a strange people. But he would not shrink. He knew that the Gospel was true, that he had the authority to preach it, that the people had to be warned, and, therefore, with all his fear, he could not hold his tongue. He felt like Paul did when he said to the Corinthians: "Woe unto me if I preach not the Gospel."

About six weeks after he commenced his ministry alone, two messengers arrived from a distant town to invite him to come there and preach. They had heard about the doctrine he taught, and the people he had baptised, and they wanted to learn more about the principles. He returned with the messengers. A large meeting house was obtained in which to preach. It was crowded, for the people had never before had the privilege of hearing a sermon delivered by a Latter-day Saint. You can imagine how he felt. Here was a people anxious to hear, and yet how weak he was, and how full of fear and trembling! When he arose to give out the hymn, the sound of his voice in that large building scared him. Then he prayed, and afterwards gave out another hymn. He had called mightily upon God for help. When he commenced to speak the Spirit of the Lord rested upon him as it never had done before. The people had faith, and their hearts were prepared to receive the truth. For upwards of an hour he spoke, and he was so carried away in the Spirit that he was like a man in a trance. Joy filled his heart and the hearts of the people. They wept like children, and that day was the beginning of a good work in that place.

I shall not attempt to describe to you the gladness that our young missionary felt. He had been a slave, but now he was free. God had broken the bands of fear, and he felt to glorify Him for His goodness. From that day to this he never could feel those dreadful feelings which oppressed him. Still, there are but few public speakers, especially in this Church, who do not have a nervous feeling when they first arise to speak;

and it is frequently the case that when they feel the most nervous they are enabled to speak with the greatest power. They feel their own weakness, and they seek unto God for help.

Many of the readers of this may yet be sent on missions, and the recollection of this sketch may help them to persevere. Never decline to ask a blessing, to pray or to speak when called upon, and God will help you to overcome all feelings of fear.

CLASS DENUNCIATION.

One of the most reprehensible of common practices is the wholesale denunciation of classes, whether by nationalities, communities or otherwise. It is uncharitable, unjust and unkind to denounce an entire body of people in any capacity, for the errors real or supposed of some of their class. Men of wide observation have long since concluded that good and bad may be found in every community. No nationality can claim all the talent which has moved the world, or monopolize all the meritorious deeds which have emblazoned the scroll of fame. Neither can any nation be justly criticised as having produced nothing of note, or condemned as the special hotbed of all the crying evils which perplex mankind.

Even comparisons are generally odious in this regard. Where one nation may possibly excel in some special line, others may far surpass her in another direction. And on the other hand, while certain conditions render one country reputedly favorable to crime of certain kinds, a close inspection will reveal conditions in others that develop corruption perhaps of a still more disastrous character. As long as imperfection pervades the whole fabric of sublunary things, it is folly to indulge in a too close criticism upon a national basis.

It is the same with regard to communities and the peculiarities which prevail in their midst. But probably one of the most disagreeable forms of this evil is found in the denunciation of certain individuals on account of their belonging to some class against which we entertain a feeling of dislike. This descends even down to matters of appearance. One will have an antipathy against all persons who possess certain colored hair, another against those who are small in stature, while others rail against persons of larger growth. You will hear people utter such nonsense as this—"I never saw anyone who had red hair, but they were always quarrelsome or hot-headed." Some say "small men are *always* conceited," while others declare,—"big men are *always* stupid!" Others discriminate between the stout and the thin—some claiming that thin people are always "planning mischief," while others denounce stout persons as lazy and piggish. So that if we were to treasure the diversified opinions of all who express one, not a class would escape censure, and we should soon have to yield to the doctrine of "total depravity."

This folly of class denunciation is frequently carried into the trades and professions,—the author, the dramatist, the painter, the orator, the lawyer, the physician, the banker, the broker, the merchant, the pauper, the prince and the peasant, all share the scorching sarcasm of the enemies of their respective classes.

Now while we have to admit with chagrin that there have been persons of almost every class in civilized communities who have disgraced their profession, and brought a stain upon their line of business, still we must also concede that nearly every class has furnished bright and shining examples of goodness, of liberality, of devotion, of noble sentiment and intellectual and moral worth, which should be appreciated and commended, no matter where we find them, even if discovered among those whom we dislike. It makes no difference how unpopular the class—whether nationally or otherwise—if from within its circle we elicit true greatness, we must acknowledge the fact. But

beyond all this, no man is responsible for the actions of others belonging to his line or profession, and to hear a wholesale denunciation of those who follow the same business as himself, when he is conscious of his own innocence, and is also aware of the high-mindedness of a majority of his brethren in business, is, to say the least, uncalculated to strengthen the bonds of friendship between himself and the calumniator of his calling. Great injustice has been done to people in this way. As victims of class prejudice, they have had to welter under suspicion and abuse till at last some became at enmity with the world that treated them so unfriendly. Again in other instances they have in some cases surprised their enemies by deeds of greatness which set the world agog with wonder, and filled their haters with confusion.

In nearly every age there has been religious unpopularity. It was once very fashionable to denounce the religious class called Protestants. Then when Protestantism became powerful, the tables turned on the Catholics, and they were denounced. Not a person was deemed worthy of respect who did not belong to the popular party. His innate goodness, his previously recognized virtues, his sublime thought all sank into insignificance because he belonged to a class that was denounced! Now the world looks back and admires the great men who were sacrificed because of the unpopularity of the class to which they had attached themselves. What was unorthodox in their day may be good "religion" now with the majority, and they mourn the class denunciation which consigned those martyrs to earthly misery, and finally in some instances caused their untimely death! To-day some people are as rabid and unreasonable against an unpopular class, as ever before in the world's history,—notwithstanding the lessons taught by these examples, which occasion much present regret for past mistakes. The folly which has been shown to prevail in an individual sense is applicable to religious bodies in our generation. The Latter-day Saints as a class, are disliked by the rest of the religious world; hence nothing they do is appreciated or commended. A man may be a philosopher, a scientist, a moralist, an orator, a poet, an artist, a statesman, what of that? If he is a "Mormon,"—if he belong to that class against which our prejudices have been aroused, many of the fashionable world denounce him, and ignore his greatness. The class to which he belongs is unpopular, and nothing its adherents can offer is deemed acceptable. Some years ago, Professor Orson Pratt,—an Apostle of the Latter-day Saints, made some valuable discoveries in mathematics, which scientific men are pleased to utilize, but who among the class denouncers would dare to herald his name as the discoverer? He belonged to an unpopular class! The *Saints* have done a great deal to enrich the American nation. They were the discoverers of gold in California, from whence rich streams of wealth have never ceased to flow into the coffers of the world. The *Saints* built up a pleasant and prosperous home in the Rocky Mountains for the weary emigrant, as he wended his way towards the gold fields, fed him when he was hungry, replaced his jaded animals with their fat, sleek cattle, and sent him on his journey rejoicing. The *Saints* inaugurated the Perpetual Emigrating Fund to assist in gathering the worthy poor of all lands, and hundreds of families date their changed temporal condition to its beneficence. The *Saints* blocked out in outline the trans-continental railway, and assisted by their labor and resources its completion. This gigantic enterprize would probably be still in the future, if the *Saints* had not settled and civilized the Great West, and thus made it possible. All this and much more have the *Saints* done to ameliorate the condition of their fellow-men in a temporal way, besides sending thousands of missionaries to preach the Gospel abroad, furnishing a battalion of sturdy patriots to help conquer Mexico, (which brought the present home of the Saints under the American Flag,) and holding out to the oppressed of all people an asylum from religious persecution and social slavery. Yet the *Saints* are unpopular,

and all their great deeds go for nothing with those who indulge in class denunciation and undiscriminating censure!

Let the reader consider these suggestions, and ere he raises his voice against a nation, a community or a class, let him stop and think whether he can do so and be just! If he thinks he can, he will certainly cease to speak when he asks if he can do it and be charitable!

PROVIDENTIAL AID.

("*From the Salt Lake Juvenile Instructor.*")

The Lord is ever merciful and kind to his servants who fear him, and who labor to serve him faithfully. In their weakness and comparative ignorance,

> He calls the horny-handed, humble sons of toil,
> From bench and anvil, flock and loom, bank, store and soil;
> To scatter Gospel truths, in every earthly zone
> Where Israel's seed now dwell, as by the Lord made known.

The spirit of inspiration rests upon them from on high. The call is heeded. They go forth trembling, weeping and pleading with God for strength to sustain them in their weakness, and make their humble labors successful in bringing souls to Christ.

He hears their cry. They are precious in his sight. His angels attend their footsteps. The Holy Ghost works in and through them. The Comforter abides with them, teaching them the past, the present, and the future. Honest Israel are found and gathered into the Great Shepherd's earthly fold; and there is joy on earth, joy in heaven, and joy and happiness indescribable fill the souls of these humble toilers in the vineyard of the Lord in the last days.

Their cup of joy seems brimming o'er; peace comes to them as the gently flowing river; the heavens above approve their course; their Heavenly Father sustains them, and he will do so while time shall last.

What joyful labors! What pleasurable experience! What is the wealth, or the fame, or the honor of the earth compared with them! Such happiness is the happiness of the saved! Such joy is the joy of the redeemed! Such experiences are a portion of the riches of eternity, given as a foretaste of the reward of obedience! And such happiness, such joy, and such experiences are granted unto the humble but world-despised Elders of Israel, by our kind and indulgent Father in heaven.

The writer of this knows whereof he writes. The remembrance of the past inspires him, and thrills through him, and the spirit of these missionary labors burns in his bosom.

These labors and experiences give the servants of God many interesting incidents, many powerful testimonies, and many incontrovertable evidences of the goodness and power of God, as manifested to His people in this dispensation, such as no other class of men can possibly obtain in this or any other age.

These incidents, and testimonies, and evidences, the servants of God are desired to contribute for publication, that the youth of Israel, and honest Israel everywhere, so far as these publications may reach them, may have additional ground furnished them upon which to found and increase their faith in the living and true God.

The writer is willing to contribute his mite to help in the good work, so that the object of the Editor of the *Juvenile Instructor* may be reached, till his heart is satisfied and his joy is full, in seeing the great salvation which shall eternally flow unto honest Israel throughout their generations, as the glorious result.

It was my lot to be called, after being seven months in the Church, to preach the Gospel to my fellow-men, according to the ability given me of the Lord.

I was called to travel in and preside over a district, or portion of a Conference, in England; and well do I remember my feelings after bidding adieu to the President of the Conference and my predecessor in the district, by whom I had been introduced to some of the Saints.

The next day I had to attend a priesthood meeting, at which business had to be done, and one particular decision rendered. I had been introduced as Elder J——, from a certain large city. But what was I? A youth. A—but what is the use of trying to describe myself? Those without a similar experience could not very well understand the kind of a being I was then; and those with such an experience need no description.

In that council sat men of age and experience, and each one had been favored with a longer career in the Church than I. Business was attended to. The particular case referred to was laid before the council, and I was looked to as the presiding officer, and the proper person to give the decision.

The trying moment had arrived. What was I to do? I was discharging my duties to the best of my ability. I prayed much in secret. I felt under no condemnation, but I had faith in God, for he had blessed me much during the few months I had been in the Church.

I, therefore, arose at the proper time, and opened my mouth, and if ever the Lord spoke through mortal man he did through me, and gave the decision, which was satisfactory in every respect.

But I have no recollection of what that decision was, neither do I remember that I ever knew a word that came from my lips by the inspiration of the Holy Ghost on that occasion. I gave God the glory then, I give it to him now, and I ever hope to give it to him for his honor and praise.

I was greatly blessed of the Lord. My faith was strengthened, and from that hour, although nearly a quarter of a century has rolled into the past, and with it a varied experience, I do not remember ever lacking faith to arise and open my mouth in the name of the Lord.

I was once called upon, by letter, to leave my field of labor and go to another. No one was requested to meet me in my new field. I was not acquainted with any of the Saints therein, neither had I the address of any person living there. I traveled by rail a part of the journey, and walked the remainder—which was about six miles—to a town containing a population of about eight or ten thousand inhabitants, which was the largest town in my new field of operation.

On entering the suburbs of this town, I felt a little peculiar, for the place and people were strange to me, and so was I to them. Although a few Saints lived there, I did not know where to find them.

I was walking up a long street, with the most of town to the right, into which many streets led from the one in which I was traveling, and this feeling was upon me: I will walk along, and turn where the Spirit of the Lord directs.

I had passed a number of streets, and the Spirit moved me to turn to the right, and travel on the left side of the street into which I had turned.

I did so, and had traveled but a short distance on the sidewalk, when I heard a female voice from an upstair window, saying, "Is that brother J——?"

I looked up and answered "Yes," and saw the owner of the voice, who added, "Step in, I will be down in a minute."

The patter of feet was heard, and in a few moments I was warmly greeted by the good lady of the house, whom I found to be a sister who entertained the Elders, and allowed meetings to be held in her house.

In fact, I was at the right place—head-quarters—which I could not possibly have found as easily had I been in possession of the address, as I did, through being led by the Spirit of the Lord.

I will relate another case somewhat akin to this. I had received a letter from a brother who was to be my file leader for awhile, and with whom I was entirely unacquainted, desiring me to meet him at the railway station, in the city of Bath, on the arrival of a certain train, on a given date.

The time came. I was on the plat-

form. The train arrived. Immediately opposite me a gentleman stepped off. Our eyes met. We approached each other with hands extended, and saying almost simultaneously "Brother T——, how are you?" "Brother J——, how are you?" It was the Elder I was notified to meet.

The good sister named in the last incident, and the brother referred to in this, are both residents of this Territory, and they will readily recognise their connection with these incidents. But how were these things brought about? Simply by the guidance of the Spirit of the Lord, which leads into all truth.

While traveling in the county of Somerset, England, not far from the county of Devon, I suffered through hunger, thirst and exposure. Passing through the town of Wellington one day, I saw a card announcing "Lodgings to let," hanging in the window of a private house.

Having been without a place to lay my head for a number of nights, and seeing that this was a clean, respectable house, in a nice locality, I applied for and engaged the lodging, although I was a moneyless, foodless, and apparently a friendless wanderer.

I was moved upon to do this, for I believed the Lord would open my way so that I could obtain means to pay for this necessary shelter. A day or two after I called at a respectable residence, obtained a standing interview at the door with the lady of the house, talked the Gospel to her, and offered her some tracts for sale. She concluded to purchase some, offering me a piece of money in payment, but as I could not give her change, she told me to keep it, and hoped the blessings of the Lord would attend me.

The amount of this gift was the exact amount I required to pay for my lodgings for one week, and one week was all I had engaged for.

But the good lady who was moved upon to bless me with this money could not be induced to grant me another interview, for the spirit of the evil one had taken possession of her.

I only had the privilege of enjoying my lodging about five nights, for the powers that were at that place informed the mistress of the house, who was a widow, and measurably dependent, that if she admitted me into her house she would have to leave it, and she and her children would be deprived of their employment, upon which they mainly depended for a living. But while I did stay an incident occurred which is noteworthy.

On the first evening I talked and prayed with the family, and retired to rest without anything to eat. In the morning I arose and left the house after breakfasting on the same diet. This occurred the second night and morning. About this period my diet for a number of days was raw turnips from the field, when I had an opportunity to get any.

As I was a peculiar man—not ordering supper or breakfast, the curiosity of my landlady and that of a female neighbor was aroused. They talked about the strange lodger, referred to his remarks about preaching without purse or scrip, and, I believe, got an inkling of the turnip diet.

The result of this was, that the good lady neighbor sent me each evening, for two or three evenings, a piece of bread and meat, which I accepted gratefully, and divided carefully for supper and breakfast, and upon this I lived, for my turnip supply was cut off, the turnip crop having been taken out of the field.

[TO BE CONTINUED.]

The agricultural land belonging to the Crown extends to 70,000 acres, and is occupied by 300 tenants. During the last three years only two instances have arisen in which a distress had to be levied on the tenants.

As many as 6,322 vessels, with a total tonnage of 3,686,982 tons, cleared out from London with cargoes during the past year. In 1880, the number of ships was 6,275, and the tonnage 3,607,952. Decrease in the number of ships in 1881, 53; increase in tonnage 79,030 tons.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 27, 1882.

MUSICAL EXERCISES AMONG THE SAINTS.

In connection with the great work of the last days, it devolves upon those who are placed as watchmen in charge of the flock of Christ, to promote and encourage means of enjoyment and recreation, as well as to enlighten and instruct the Saints in the weightier principles of eternal truth.

The subject before us to-day is of this character, and is intended to accomplish desirable results among the people of God in their ungathered condition, that they may find a source of solace and strength in the talents they possess, and reach a higher plane of perfection in all that gladdens the heart and fills the soul with joy.

We feel pleasure in commending the efforts made hitherto in the various Branches, leading towards development in musical exercises, through the proper organization of choirs and the encouragement of well-conducted entertainments for the recreation of the young and the happiness of the Saints generally. While we are satisfied that much has been done in the direction named, and great good derived from the energies already put forth, we deem it wisdom in expressing sentiments of praise for past efforts, to also offer a few words of encouragement for the future—tending to the still further advancement of these delightful exercises.

It may perhaps be superfluous to state—it being well known—that good singing has a very enlivening and otherwise beneficial effect upon our meetings, whether in a Branch or Conference capacity. And we consider it is the duty of those who possess talents of this kind to do a worthy part in rendering this branch of the sacred exercises as interesting and attractive as possible.

As in other matters pertaining to our religious services, much depends on proper organization, in order to develop and utilize to the best advantage the musical talent in every respective locality. The appointment of a suitable and competent leader is very essential, with such aids as may be necessary to render the practices and rehearsals punctual, orderly and efficient. In fact, on this depends much of the success of any organization. If there be a remissness on the part of the leader, failure is almost certain to follow in a greater or less degree. Hence punctuality and order should be maintained at the practices, as also a strict observance of the rules which govern properly conducted meetings of this kind.

A oneness of endeavor should also prevail. The brethren and sisters chosen to take part in the choir services should be determined not to allow ill-feelings to enter among them, but to be united with their Leader and with each other in carrying out this important duty assigned them. They should

receive encouragement from the Branch President, and be furnished with hymnbooks, etc., where necessary, to enable them to perform their labors with ease and pleasure. Each should be willing to sing the part to which his or her voice is considered best adapted, and to occupy the position assigned in the choir with proper humility, and with a due courtesy to the judgment of him who presides. No wrangling or harsh expressions should be encouraged or allowed. The sweet influence of God's Holy Spirit will be found to grace and support the labors of the Saints in a far richer degree when they curb all jealous feelings and unwarrantable desires. This is pre-eminently visible in singing societies, and jealousies should never be permitted to enter into the heart which has received the Everlasting Truths of the Gospel.

There is another thing which should be encouraged and taught, and which renders our musical services beneficial to those who attend. Let the singers pronounce plainly the words of the hymn they are singing, and give due weight to its meaning and spirit. The Apostle Paul says, "I will sing with the heart, and I will sing with the understanding also." Let each endeavor to understand and feel the spirit of the service in which he or she is taking a part. And as far as possible let the congregation join in the singing. Choirs, especially in this country, are not so much designed to do all the singing, as to lead it, and form a strength to the congregation in this regard. Where it is left to uncertain and promiscuous renderings, congregational singing becomes to some extent a source of confusion rather than a profit or a pleasure, —something to avoid, of which we feel better at the conclusion than the commencement. But with a practiced choir, under efficient leadership, the congregation can swell the refrain, and, inspired with a degree of confidence, take pleasure in joining in songs of everlasting joy.

A good choir once formed and under fair training, the Branches have an excellent means of musical entertainment—such as concerts, glees, etc.,—the proceeds of which could be devoted to the purchase of books for the choir, or for charitable and other purposes in the Church. It is true some Branches may be very limited in numbers, but there is scarcely any body of Saints, however small, but can furnish enough talent to start a little choir for Sabbath worship. In fact, it is not the size of the choir which renders it in all cases so efficient, but the qualities we have above mentioned. Let proper harmony prevail and the singing be rendered in correct time—the words being spoken plainly—and a very few persons will produce sweet and delightful music. These choirs either in the aggregate or by turns may be introduced to sing at the Conference gatherings and concerts with great satisfaction, and all who participate in them will feel much delight therein.

The Lord has provided by inspiration many beautiful hymns of praise, some of which have been selected and bound in the Latter-day Saints' Hymnbook, and can be obtained for a comparatively small figure. There are also many nice pieces published from time to time in the STAR, many of which can be sung to wellknown tunes, and others can be set to music by the brethren who are skilled in the art. And thus the songs of Zion may be made to rise in melodious voice, as the Saints of the Most High greet the Creator in praises and thanksgiving on His holy day.

We offer these suggestions with a view to still further encourage this

delightful art among the people of God. We know they labor under difficulties in keeping up good choirs, owing to the annual departure of many for Zion, but while we do not expect such perfection as could otherwise be attained, we deem the matter of sufficient importance to warrant a continual effort on the part of those whose duty it is to render our meetings joyous and attractive.

LIVERPOOL CONFERENCE.—A Conference will be held at the Miners' Hall, Wigan, on Sunday, March 5th. Services to commence at 10.30 a.m. and 2.30 and 6 p.m. President Carrington is expected to be present.

LEEDS CONFERENCE.—A Conference will be held in the Latter-day Saints' meeting room, 15, Hunslet Road, Leeds, on Sunday, March 12th. Hours of meetings, 10.30 a.m., and 2.30 and 6 p.m. President Carrington is expected to be present.

CHANGES.—Charles F. Wilcox is released from being Traveling Elder in the London Conference, and is appointed Traveling Elder in the Sheffield Conference.

William H. King is released from being Traveling Elder in the Nottingham Conference, and is appointed Traveling Elder in the London Conference. Elders Wilcox and King are expected to proceed to their new fields as soon as practicable.

John Q. Cannon is released from being Traveling Elder in the London Conference, and is appointed Traveling Elder in the Swiss and German Mission, to labor with his brother Abram H. Cannon in Northern Germany, so long as President Alder may deem that course the best. Elder Cannon will leave to join his brother at such time as he and President John Cooper may conclude to be the fittest.

ABSTRACT OF CORRESPONDENCE.

By letter from President William Wood, written in Lowestoft, Suffolk, Feb. 9, 1882, we learn that the Norwich Conference is prospering. The Saints are becoming more diligent in paying Tithing, and the Elders are doing their utmost to sow the good seed of the Gospel among the people.

CORRESPONDENCE.

REPORT FROM BRISTOL CONFERENCE.

Bristol, Jan. 9, 1882.

President A. Carrington.

Dear Brother,—As it is some time since you received any communication from this Conference, setting forth the present condition and future prospects, I thought a few items at this time would not be out of place, neither without their share of interest. I am pleased to be able at the present time to represent the Conference as a general thing in a very satisfactory condition. The Saints, with but few exceptions are striving to live day by day in accordance with the counsels of the Priesthood. Financially as

well as spiritually, the Conference stands very fair. Especially is this the case with the Bristol Branch, which in these two important points has not been in such a satisfactory condition for several years past. I look back with some degree of satisfaction upon the labors of the past year, for I can perceive that our labors have not been altogether without reward. Not only are the Saints growing more diligent in the performance of their duties, but the Gospel seed which has been sown has produced some fruit, for several have been added to the Church during the past year, and there are some more ready to unite themselves with us as soon as the Elders can get to where they are.

The Elders who are with me, Brothers A. Alder and U. Butt are faithful and energetic in the discharge of their duties, and embrace every favorable opportunity afforded them of presenting the truths of the Gospel to the people; whilst the local Priesthood assisted by the faithful sisters are distributing the printed word, which is doing its silent but certain work in warning the inhabitants.

I consider the prospects for the coming season for out-door preaching look very favorable for doing a considerable amount of good. I believe there are a great many country places where the voice of an Elder has never been heard, and quite a number of other places where the Gospel has not been preached for a number of years; and I intend if I can get the necessary assistance to have the Elders visit and preach in every nook and corner of the Conference, and thus give all an opportunity of hearing the truth. There are quite a number in this Conference who are expecting to gather to our mountain home this coming season.

In relation to my own faith and feelings I can truthfully say that I never saw the time when I felt better, and the only desire of my heart is to assist to the best of my feeble ability in spreading the Gospel and building up God's kingdom on the earth.

Praying for the blessings of God upon yourself and all at the Office, and all the Israel of God, I remain,

Your brother in the Gospel,

MARK BLAZEY.

LETTER FROM SHEFFIELD CONFERENCE.

Riveton Park, Feb. 11, 1882.

President A. Carrington,

Dear Brother.—I have had thoughts of writing to you for some time. The condition of the Saints here religiously and otherwise is measurably the same as when I came eleven months ago, only there are not so many on account of the emigration. The places whence they were taken are still vacant, and as yet, without any apparent prospect of immediate additions, though now and again are to be seen a few—one of a city and two of a family, who have given up the allurements of the world for the Gospel's sake. This brings to my mind vividly a passage in Matthew concerning the followers of Christ. "Then answered Peter, and said unto him, Behold we have left all and followed thee." I have already mentioned somewhat the effects of the gathering. But should we judge the future from the past, it will be but a short time before all the worthy Saints will be gathered, a duty I am aware, the Saints should never allow to slip their minds until accomplished. Nevertheless, I think sometimes that if the Saints were to remember somewhat more their obligations in the Church, such as are within their reach to-day, that would in my opinion be the nearest and safest way for them to expedite their escape from this land to the land of Zion. "This should they do and not leave the other undone." In this District (Rotherham) though it is populous, there is but a small sprinkling of Saints. The principal towns are Rotherham, Barnsley, Doncaster, Mexbro, and Eckington. Some of these places are not represented by our community at all. Though lamentable as appears to be the spiritual condition of the world at the present time, there is a degree of consolation however in that a few have been found worthy. This winter I have not done much except distributing tracts, selling them where I could, but of course giving them away free, leaving it for time to bring forth

the fruits thereof, as figuratively shown in the 4th chapter of Mark.

Baptism still continues at long intervals in different parts of the Conference. In my course of travel I have baptized seven. A short time ago it was expected ten more would be added, and with this anticipation President Wm. Cooper and myself walked ten miles to administer the ordinance of baptism, but the Evil One as might be supposed, had learned the intended move, and influenced them against their own salvation.

There are others here who are investigating, so much so, that they pronounce the Church works a marvel. Here I may say that they have used the right word in the right place. For indeed no honest seeker of truth can peruse the Book of Doctrine and Covenants or the Book of Mormon filled as they are with Revelation and Truth without pronouncing them a marvel. It may be said of the Book of Mormon, that it is a complete miracle and a wonder. It requires no recommendation, nor shield, but is its own expounder and advocate. We are doing our best to preach the Gospel, and while the humble and honest rejoice in its light, the proud and the wicked reject it and perish.

Praying the Lord to bless you and all who are engaged in the cause of Zion, I am

Your brother in the Gospel,

W. D. WILLIAMS.

LETTER FROM LONDON CONFERENCE.

Hemel Hempstead, Feb. 16, 1882.

President A. Carrington.

Dear Brother,—As several months have passed since I last wrote, a few items from this District may now be of interest.

There are but a few Saints in this District and most of them are very poor in purse, a few are poor in spirit. But taking all things into consideration our condition is much better than it has been for many months.

We have succeeded in organizing a small Branch of the Church at Kampston with brother Brightman as President. The Branch includes the Saints at Bedford, More Hangger, Morston and Stantonbury.

The Ladies Relief Society that was organized in Breach Wood by Elder Roskelley is in working condition. The members are alive to their duties and they are thankful that such a society was organized.

We had the pleasure of organizing a Sabbath school there last Sunday. Brother Groom of White Way was unanimously sustained as superintendent.

In my travels I find many of our children who cannot even repeat our "Articles of Faith." Where there are no Sabbath schools I would earnestly suggest that parents devote, at least, five minutes a day in teaching their children the principles of the Gospel.

On Sunday morning I attended the Baptist Sunday school in Breach Wood. By invitation I conducted a Bible class of intelligent young men, who gave me their undivided attention.

On St. Valentines day Mr. Globs of Hempstead invited me to the Annual dinner in the Town Hall; 220 persons were present. The tables were well covered with the best of English luxuries, and the air was perfumed by the rich fragrance of thousands of beautiful flowers.

The kindness that I have received in this land from friends and strangers has made my mission a very enjoyable one.

Brother Fowler of Parowan has been laboring in this District about three months. His kind words of encouragement are endearing him to the hearts of the Saints. Since he has been here we have baptized two, which make eight since I last reported.

I pray that God may enable us by his Holy Spirit to walk in the path of truth and virtue, and while we are calling on men to repent of their sins, may we so live that they may see our good works and be led to glorify God.

Your brother in the Gospel,

W. H. APPERLEY.

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in the voyage of life, we should imitate the ancient mariners, who, without losing sight of the earth, trusted to the heavenly signs for their guidance.

MINUTES OF A CONFERENCE

HELD IN THE RAILWAY INN ASSEMBLY ROOM, MERTHYR TYDVIL, SOUTH WALES, SUNDAY, FEBRUARY 12, 1882.

There were present from Utah—Apostle Albert Carrington, President of the European Mission; John Evans, President of, and E. Harman, John M. Bowen, B. M. Harman, M. J. Thomas, T. Perkins, Daniel Davies and T. R. Jones, Traveling Elders in the Welsh Conference.

10 a.m.

Singing. Prayer by Elder Daniel Davies. Singing.

President Evans made a few introductory remarks, and called upon the Branch Presidents to report the condition of their Branches.

The following Branches were then reported: Abergavenny, by Elder W. G. Cornish; Aberayehan, Daniel Roach; Cardiff, James Watts; Cwmbach, T. Evans; Colly, W. R. Lewis; Ebbw Vale, W. Jones; Merthyr Tydfil, John Jones; Rhymney, Patrick Grimley; Swansea, T. Perkins; Treorky, Joseph Jones; Tredegar, Geo. Richards. The reports in most cases were satisfactory and encouraging, showing that the Saints were alive to their duties and striving to live their religion.

The following Traveling Elders were then called upon to report the condition of their Districts:

Elder T. R. Jones said he had been traveling in Brecunshire for the last seven weeks, and had done considerable fire-side preaching, but had not much chance to hold public meetings. The prospects in that part of the country were not very promising, but he was not discouraged by the outlook.

Elder Daniel Davies felt well in the work of the Lord, and was desirous of doing all in his power to further its interests. Had been traveling in company with Elder Perkins in Carmarthenshire and the western part of Glamorganshire. They had been trying to the utmost of their ability to edify, instruct and build up the Saints in the faith, and to preach the Gospel to all.

Elder T. Perkins felt pleased at meeting with the Saints. He knew he was engaged in the work of God. The world to-day is in a deplorable condition; that which should be first and foremost with them is considered of least importance. Spoke of the condition of the Swansea Branch. We should not trifle with the Gospel, and make light of that which is of such great importance to us. Taught the Saints to instruct their children in the principles of the Gospel, and bring them up in the fear of the Lord.

President Carrington expressed pleasure in meeting with so many of the Saints, in hearing such favorable reports of the condition of the work in South Wales, and in observing that the Elders were not discouraged by the carelessness and indifference of the world, who had always "loved darkness rather than light, because their deeds are evil."

Singing. Benediction by Elder J. M. Bowen.

2 p.m.

Singing. Prayer by Elder T. R. Jones. Singing.

The Sacrament was administered by Elders C. Harman and T. Perkins.

Elder M. J. Thomas then read the statistical and financial reports of the Conference, which were quite satisfactory. He presented the general Authorities of the Church as they were sustained at the last General Conference held in Salt Lake City, October 6, 1881; also Apostle Albert Carrington as President of the European Mission; John Evans as President of, and C. Harman, J. M. Bowen, B. M. Harman, M. J. Thomas, T. Perkins, Daniel Davies and T. R. Jones, as Traveling Elders in the Welsh Conference, all of whom were unanimously sustained by the uplifted hand. The Presidents of the various Branches were also presented and sustained, together with the local Priesthood.

President John Evans then addressed the Conference, and spoke of the great blessings and privileges

that we enjoy in living in this day and age of the world, when the Gospel is upon the earth and is being preached in power and the demonstration of the Spirit; and testified that all who will obey the Gospel as it has been restored in our day and enjoyed by the Latter-day Saints—doing so with honest hearts, shall know the truth of the same for themselves.

Elder C. Harman said he felt well in the work, and desired to keep the commandments of God. Spoke of the unpopularity of the Saints to-day as anciently. He exhorted all to live their religion.

Elder T. Perkins said he was very much pleased to have the privilege of listening to the counsels and teachings already given, and if we put these things into practice, we shall be benefited thereby. Spoke upon the duties of the Saints. We have been given testimonies to know of this work, that it is of God and not of man. We must seek first the kingdom of God and His righteousness, that all other things may be added. He prayed God to bless all who desire to serve Him and keep His commandments.

Elder B. M. Harman testified to the restoration of the Gospel. The blessings that followed obedience to that Gospel in the days of Christ and his Apostles, will follow obedience to it to-day. The world has never been able to bring any successful argument against this work, and never will, because it is the work of God, true and perfect, and as enduring as the heavens.

President Carrington spoke of the mercies of God, the carelessness of the human family in regard to their best interests, the restoration of the Gospel, the gathering, and the hour of God's judgments.

Singing. Benediction by Elder M. J. Thomas.

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6 p.m.

Singing. Prayer by Elder J. M. Bowen. Singing.

President Carrington delivered a highly interesting and instructive discourse upon the Gospel, its characteristics and distinctive features, showing that it can be easily understood by all who will try to understand it.

Benediction by President Evans.

The congregations in the forenoon and afternoon were composed principally of Saints, but in the evening there was a good attendance of strangers, who listened with marked attention. The weather throughout the day was beautiful, which enabled the Saints to come from quite a distance.

Monday 13th, at 7:30 p.m., meeting was held in the Temperance Hall, Tredegar.

President Carrington occupied the time in a discourse upon the duties of the Saints, the benefits to be derived from paying tithing, the gathering, and the necessity for all to help themselves as far as possible.

Tuesday 14th, 7 p.m., meeting was held in the Unitarian School Room, Swansea.

Elder M. J. Thomas addressed the meeting upon the organization of the Church in the days of Christ, and the necessity of that same organization to-day. He bore a strong testimony to the restoration of the Gospel in this day and age of the world.

President Carrington occupied the remainder of the time in explaining the principles of the Gospel in a very plain and lucid manner. Many strangers were present, and seemed highly pleased with the services.

Wednesday 15th, 7.30 p.m., a meeting was held in the Assembly Room of the Treorkey Hotel, Treorkey.

President J. Evans spoke upon the necessity of our clearly understanding what is required at our hands. The Gospel of Christ is the perfect plan of salvation, and must not be perverted by any man. Referred to the second Epistle of St. John, and the 9th verse —"Whoso abideth not in the doctrine of Christ hath not God." Concluded his remarks by bearing testimony to the truth of the Gospel as preached by the Latter-day Saints.

President Carrington spoke upon the adaptability of the Gospel to all accountable capacities, it being a perfect plan; and of the necessity for revelation.

Many strangers were present, and listened with strict attention.

On Thursday 16th, a meeting was held in the Castle Ivor Inn Long Room, Hopkinstown, Pontypridd.

After the opening exercises, Elders J. M. Bowen and B. M. Harman addressed the meeting upon the first principles of the Gospel.

President Carrington, in the short time left, spoke of the joy, comfort and consolation to be derived from the Gospel under all circumstances, and exhorted the Saints to faithfulness.

Benediction.

The Saints had a time of rejoicing during our Conference and at the evening meetings. The Spirit of God was manifested in a powerful manner, and all enjoyed a rich treat in listening to the comforting, consoling and highly interesting discourses of President Carrington.

M. J. Thomas,
Conference Clerk.

MINUTES OF A DISTRICT MEETING,

HELD IN THE TEMPERANCE HALL, HYDE, NEAR MANCHESTER, SUNDAY, JANUARY 22, 1882.

Present on the Stand—Apostle Albert Carrington, President of the European Mission; Elders Moroni Brown, President of, and B. E. Rich, M. F. Brown, E. Entwistle, John Ellis, R. Hillam, H. Leyland and Wm. Hulme, Traveling Elders in the Manchester Conference; also brothers Ranacre and Schofield, local Elders in the District.

10.30 a.m.

After a few introductory remarks, President Brown called on the Traveling Elders to report their respective fields of labor.

Elder Ellis in reporting the Tyldesley District, stated that quite a number of the Saints were expected to leave England for Utah by the first vessel, and it would thus very largely reduce the number of the Saints in the District.

Elder Entwistle reported that in the Bury District there were some prospects of additions to the Church, and referring to the question of revelation, he claimed that if they looked upon the Christian world of to-day, it could be seen that there existed a great necessity for the Lord to reveal himself to mankind. They were His children as much to-day as they were in the days of the Prophets.

Elder Rich in representing the Leek District, said he had labored in that District for upwards of eight months in company with other Elders, and was now laboring with Elder M. F. Brown. He found that the Saints throughout the District were striving to live their religion with all their heart, mind and strength.

Elder Hume, who had been laboring in the Hanley District, reported the baptism of three into the Church, and there were some investigating, from amongst whom he believed others would embrace the Gospel as taught by the Elders of the Church of Jesus Christ.

Elder Leyland said that Elder Entwistle and himself had been laboring in the Bury District as far as Gleasop and Whalley Bridge. They had not been long in the District, but they had found some honest-hearted people who allowed them to hold meetings in their houses that they might preach the word of God. He knew this was the work of our Father, and that it would roll forth until it covered the whole earth.

Elder M. F. Brown sustained the report of the Leek District given by brother Rich, with whom he had been traveling during the last two months, and preaching the Gospel which had been restored to the earth in this day and age of the world.

President Carrington expressed much interest in the reports of the Elders, and rejoiced that the Saints were increasing in diligence and faithfulness.